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## Strategies of Philosophical Pedagogy: Between Doctrinal Traditions and Dialogical Practice

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**Abstract.** The traditional doctrinal methods of teaching philosophy face the challenge of a new paradigm that demands historical and cultural considerations in finding pedagogical strategies within the context of overall national needs. This study, therefore, aims to identify and evaluate the strategic model of philosophical pedagogy through a comparative analysis of the teaching practice of Philosophy in Russia and internationally. This study combines the conceptual-historical analysis method of the philosophy curriculum with typological research of the cross-cultural pedagogical model. This method is a case study of several Russian universities and international educational institutions, evaluating the practice of teaching philosophy in various universities. The syllabus archive, results of observations and interviews with philosophy educators, and a hermeneutic approach are employed to examine dialogue methods of teaching philosophy in the classroom. The main results of the research are presented in the form of a spectrum of hybrid pedagogical strategies that incorporate dialogically narrated philosophical thoughts, significantly shaping the philosophy culture among students. The main conclusion is that successful philosophical pedagogy demands an interaction between the depth of thought and dialogical openness, which can be adapted to the local educational culture. This research contributes the typology of philosophy teaching strategies for philosophy culture formation and the professional identity of philosophers in the education system.

**Keywords:** dialogical teaching, comparative educational strategies, philosophical culture formation, philosophy teaching strategy

**Conflict of interest.** The author declares that there is no conflict of interest.

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## Стратегии философской педагогики: между доктринальными традициями и диалогической практикой

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**Аннотация.** Традиционные доктринальные методы преподавания философии сталкиваются с вызовом новой парадигмы, которая требует учета исторических и культурных факторов при поиске педагогических стратегий в контексте общих национальных потребностей. Цель исследования – выявление и оценка стратегической модели философской педагогики посредством сравнительного анализа практики преподавания философии в России и за рубежом. Исследование сочетает метод концептуально-исторического анализа учебной программы по философии с типологическим анализом кросс-культурной педагогической модели. Этот метод представляет собой тематическое исследование нескольких российских университетов и международных образовательных учреждений, в котором оценивается практика преподавания философии в различных университетах. Для изучения диалоговых методов преподавания философии в аудитории используются архив учебных программ, результаты наблюдений и интервью с преподавателями философии, а также герменевтический подход. Основные результаты исследования представлены в виде спектра гибридных педагогических стратегий, которые включают в себя философские размышления, изложенные в диалогической форме, что в значительной степени формирует философскую культуру среди студентов. Основной вывод состоит в том, что успешная философская педагогика требует взаимодействия между глубиной мысли и диалогической открытостью, которые могут быть адаптированы к местной образовательной культуре. Данное исследование вносит вклад в типологию стратегий преподавания философии для формирования философской культуры и профессиональной идентичности философов в системе образования.

**Ключевые слова:** диалогическое обучение, сравнительные образовательные стратегии, формирование философской культуры, стратегия преподавания философии

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## Introduction

Philosophy has a special place in the education system because it shapes the intellectual level of human beings [1] and guides the transfer of science and culture [2]. This dual role of philosophy fosters the ability to think critically, do logical

reasoning, think reflectively, and make ethical choices and preferences. According to Biesta, these abilities are the foundation for a person's intellectual development[3]. Philosophy teaches cultural values and scientific traditions, creating a cross-generational educational discourse [4]. In the *Journal of Philosophy of Education*, Figueiredo denied that philosophical research only questions normative assumptions [5]. Philosophy encourages intercultural dialogue and thinking essential for global citizenship [6–12]. The relevance of philosophy lies in its ability to bridge the tension between doctrinal traditions in teaching philosophy and democratic dialogical modernity in pedagogical strategies [13; 14].

Pedagogical models of teaching philosophy in different countries [15–18] reconcile the doctrinal teaching model of philosophy with a dialogical approach that emphasizes critical reflection and students' creative involvement [19]. Doctrinal teaching models dominate the atmosphere of classroom interaction, which reinforces hierarchical epistemology [20]. Monologue pedagogy relying on authoritative discourse can cause student alienation in the classroom. Students are the dominant teaching objects and pose demands for educational transformation [21]. The transformation of teaching leads to dialogical pedagogy. The Vygotskian [22] and Bakhtinian [23] traditions are the foundation of dialogical philosophy education, so that the construction of ordinary meaning occurs through exploratory talks and mutual observations. Dialogical pedagogy will foster deeper cognitive engagement and a democratic interactive learning environment [24; 25]. Recent systematic reviews underscore the effectiveness of dialogical pedagogy [26; 27] in improving students' critical thinking [28] and culturally responsive conceptual understanding [18].

Russian and international institutions have different approaches to teaching philosophy. Teaching philosophy is shaped by shared customs and culture-specific strategies [29]. Russia's educational strategy is deeply rooted in historical traditions [30] and the formation of civic identity [30]. Education in Russia often emphasizes the national intellectual heritage [31–33] and historical continuity. For instance, institutions such as the Institute of Philosophy and Law SB RAS focus on conceptual pragmatism and civilizational perspectives. Globally, models range from comparative frameworks to intercultural pedagogy informed by local epistemology and global norms. *The RUDN Journal of Philosophy* is an example of pluralism by encouraging dialogue between Russian tradition and international customs. This approach underlies the importance of contextual awareness in the renewal of the philosophy teaching curriculum and the importance of philosophy's role in bridging universal principles through diverse critical views.

The philosophy teaching curriculum is designed to transfer students' conceptual analysis skills and establish a reflective, critical, and creative way of philosophical thinking. So the content of the philosophy teaching curriculum is not only in the form of knowledge transfer. In the era of AI, digital and global, the philosophy teaching curriculum has changed orientation. Curriculum orientation is not content-oriented, but pedagogical orientation is more about developing

reflective and analytical competencies. This pedagogical model follows the constructivist and exploratory education model [33]. The pressure of the direction of the curriculum is the ability to question assumptions, abstract conceptual synthesis, and the formation of ethical dimensions in knowledge [34]. Holistic learning in philosophy integrates ontological and epistemological research so students face complex social challenges. The transformative role of philosophy lies in forming students' ways of learning and thinking.

The dual function of teaching philosophy as a transfer of knowledge and personal formation places philosophy as an inseparable element of the educational paradigm [20]. Through “educare,” which emphasizes content, and “educere,” which emphasizes personal formation, philosophy encourages cognitive development and ethical self-understanding. Here, philosophy contributes to instilling intellectual autonomy and moral agency that are at the core of the goals of liberal education [35]. Philosophical engagement maintains reflective abilities essential for citizen participation in lifelong learning [36]. Integrating testimonial knowledge and dialogical reasoning enhances navigating epistemic diversity and social complexity [37; 38]. The aforementioned dimensions affirm the relevance of a holistic educational philosophy [39] that transcends disciplinary boundaries.

In the global discourse, philosophical pedagogy has some gaps. Comparative research to map the strategic model of pedagogical philosophy teaching is inadequate. Despite this recognition, some gaps remain in the global discourse on philosophical pedagogy [40]. Moreover, the pedagogy of teaching philosophy in the context of diverse cultures and educational institutions [39; 41; 42]. The dominance of Western pedagogy overrides non-Western pedagogy and local traditions. This is a challenge for cross-cultural analysis methodologies [43]. A comparative approach to philosophy and experiential pedagogy enriches cultural narratives and philosophical teaching models [44]. Filling this pedagogical gap is crucial for creating an inclusive pedagogical paradigm in the global philosophy education system.

The historical-philosophical heritage that shapes philosophy teaching methodologies, especially in non-Western local environments, is often under-researched, including online digital culture that can encapsulate and adapt Western philosophy and local culture [45]. Local cultural heritage is increasingly recognized as part of pedagogical resources. Integrating local cultural heritage and technological developments in philosophy education remains fragmented and has not been synchronized with the formal curriculum. As a result, local philosophical traditions were marginalized, thus limiting their epistemic potential. According to Taff, teaching philosophy statements are useful for integrating them [46]. An interdisciplinary and culturally responsive approach that prioritizes local intellectual history in the teaching philosophy can foster dialogue engagement with diverse traditions [46]. Such efforts transform cultural shock into learning methods and enrich philosophical teaching, promoting the formation of intercultural identities and understandings in pluralistic societies.

The typology of the doctrinal tradition and dialogical practice of philosophy in the classroom is still limited. Dialogical pedagogy is an interesting learning process because it forms collaborative meaning and critical engagement [47]. This differs from the monological classroom, whose teaching model is transmissive and authoritative [48]. The application of dialogical elements, such as exploratory talks and leading questions, is often limited by institutional norms and teacher ideologies [49]. The absence of an integrated framework between doctrinal and dialogical modes limits pedagogical understanding and its impact on students' cognition and agency. Addressing this gap requires a systematic investigation into the patterns of classroom discourse and the sociocultural factors that influence pedagogical choices.

Empirical research on the development of culture and philosophical identity through various pedagogical approaches is still limited in scope. Meanwhile, the formation of philosophical identity as the primary outcome of education is increasingly recognized. Nonetheless, research focuses more on the cognitive sphere than on cultivating reflective dispositions and existential engagement [49]. The study of identity tends to lack the cross-cultural perspective necessary to understand the shaping of students' philosophical conceptions through pedagogical styles [50]. Teaching philosophy based on a dialogical approach can foster pedagogical identity and philosophical agency [51] but is fragmented across disciplines. Bridging this gap requires interdisciplinary inquiry integrating educational philosophy, cultural identity theory, and classroom ethnography.

Local education policies and the social context of philosophy teaching have not been adequately theorized. As a result, philosophy education is still entangled in a legacy structure that prioritizes memorization and ideological conformity over critical pedagogy [52]. Education policies need to introduce participatory and competency-based models, but their implementation is still uneven and often limited by institutions and socio-political tensions [24]. Ideological interventions will strengthen authoritarian pedagogical norms to complicate efforts to foster philosophical autonomy [28]. Understanding education policy bridges philosophical teaching and the formation of philosophical culture. Overcoming the above gaps is useful for building a philosophical pedagogy considering tradition and innovation. This also contributes to a model of philosophy education that encourages critical reflection, philosophical culture formation, and the formation of professionalism in the field of philosophy.

### **Method**

This study uses a comparative qualitative method by integrating conceptual-historical analysis with typological mapping to evaluate cross-cultural philosophical pedagogy. Particular attention is paid to the unification model of doctrinal heritage and dialogical discourse. The core components of the methodological framework consist of hermeneutic analysis, a philosophy teaching syllabus, and a curriculum archive used to track epistemic continuity. Educator

interviews and institutional documents were used to uncover pedagogical ideologies and policy narratives. A typological synthesis of teaching strategies across national contexts was used to identify patterns of pedagogical integration and cultural adaptation [43; 53]. The triangulation approach of philosophical teaching is structured through historical heritage, institutional discourse, and cross-cultural pedagogical models. This approach is used to ensure depth in philosophical contextualization and breadth in pedagogical diversity.

Russian universities and six international institutions across Europe, Asia, and Latin America. Participants are selected based on targeted criteria, targeting educators with at least five years of teaching experience and involvement in curriculum development. The sample institutions demonstrate involvement in the unification of doctrinal and dialogical models of philosophical teaching with pedagogical diversity and contextual relevance. This comparative education research is based on the criteria of curricular experience and transparency, with strong cross-cultural analysis [43; 53].

This study employs three complementary instruments to facilitate triangulation and enhance the depth of interpretation. First, a curriculum archive that is analyzed thematically and structurally to find philosophical traditions in the syllabus and instructional framework [53]. Second, semi-structured interviews [54] with selected faculty members to gain insight into pedagogical strategies, instructional challenges, and philosophical identity formation, which allows for reflexive engagement with teaching practice [55]. Third, a pedagogical observation sheet to document classroom interaction techniques, focusing on the role of dialogue that encourages student engagement and philosophical reflection [56]. All instruments undergo peer validation to ensure interpretive rigor and cultural sensitivity, which is in line with best practices in qualitative education research [53; 56].

The research procedure follows a structured multi-phase approach to ensure depth of analysis and ethical integrity. The collection of syllabus documents and curriculum archives is downloaded from institutional repositories to track philosophical content and pedagogical orientation [53]. Educators are recruited for interviews based on predetermined criteria, by leveraging academic and affiliated networks to ensure the discipline's relevance [43]. Semi-structured interviews and classroom observations were conducted to capture reflective narratives and dialogical practices [55; 56]. Textual interpretation and discourse analysis were carried out to identify pedagogical narrative structures and typological synthesis. Data taken complies with international research standards.

## **Result**

The typology of the hybrid pedagogical model in philosophy teaching [57] presented in Table 1 illustrates how doctrinal and dialogical elements are variously integrated across institutional contexts. Each model reflects a different strategy for balancing doctrinal instruction with interactive discourse through regional educational traditions. The typology of dialogical fluency and philosophical ethical

reasoning underscores the usefulness of philosophical pedagogy in diverse learning environments.

Table 1. Typology of Hybrid Pedagogical Models in Philosophy Teaching

Pedagogical Model	Doctrinal Elements	Dialogical Elements	Contextual Adaptation	Student Formation Outcome
Integrated Historical-Dialogical	Canonical texts; structured syllabi	Socratic seminars; open inquiry	Russian classical universities	Deep conceptual understanding; dialogic fluency
Case-Based Philosophical Inquiry	Topic-centered modules	Scenario-based discussion; ethical debate	Western liberal arts colleges	Ethical reasoning; applied philosophy skills
Polycentric Curriculum Fusion	Multi-tradition sources	Comparative discourse; intercultural debate	Latin American institutions	Cross-cultural competence; philosophical pluralism
Reform-Based Adaptive Pedagogy	Legacy content restructured	Student-led workshops; creative synthesis	Post-Soviet transitional universities	Identity formation; reflective autonomy
Practice-Philosophy Model	Theoretical grounding	Embodied learning; dialogical praxis	Southeast Asian philosophy programs	Integration of theory and practice; civic engagement

Source: compiled by Andreas Yumarma.

Table 2 provides a comparative overview of hybrid pedagogical strategies implemented across regional education systems. There is an interaction between doctrinal focus and dialogical emphasis. The data show variations in hybrid models formed through historical heritage, reform trajectories, and curricular priorities. Western Europe and Latin America exhibited a strong dialogical orientation, while Russia and the post-Soviet countries maintained a higher doctrinal emphasis. Southeast Asia presents a balanced integration, reflecting a pragmatic blend of ethical research and traditional teaching. Regional profiles such as these underscore the contextual adaptability of philosophical pedagogy and its role in the philosophical formation of students.

Table 3 combines the results of observations in forming students' philosophical cultures in various pedagogical contexts, highlighting the appropriateness of hybrid instructional strategies. Structured doctrinal modules enriched with dialogical elements significantly increase conceptual depth. The Socratic-style format and seminars encourage the development of strong dialogical skills. A student-led innovation-oriented approach contributes to reflective autonomy and exposure to pluralistic traditions of identity formation. The intercultural discourse model promotes critical cultural awareness by emphasizing the transformative potential of pedagogy to integrate doctrinal rigor with dialogical engagement.

Table 2. Comparative Presence of Hybrid Strategies Across Institutional Settings

Region	Doctrinal Focus, %	Dialogical Emphasis, %	Hybrid Strategy Prevalence, %	Notable Features
Russia	70	40	65	Strong historical legacy; rising dialogical experimentation
Western Europe	50	75	80	Dialogical dominance; integrated curricular reform
Southeast Asia	60	60	70	Balanced fusion; emphasis on applied ethics
Latin America	45	85	75	Dialogical innovation; critical pedagogy orientation
Post-Soviet States	65	55	60	Reform-oriented transitions; institutional constraints

Source: compiled by Andreas Yumarma.

Table 3. Observed Impact on Students’ Philosophical Formation

Formation Dimensions	Observed Improvement, % of Cases	Contributing Pedagogical Feature
Conceptual Depth	82	Structured doctrinal modules with dialogical wrap-up
Dialogical Skill Development	76	Socratic and seminar-style discussions
Reflective Autonomy	69	Reform-based and student-led formats
Identity Construction	58	Exposure to pluralistic and comparative traditions
Critical Cultural Awareness	64	Polycentric and intercultural discourse models

Source: compiled by Andreas Yumarma.

The above methodological design provides a solid basis for interpreting the pedagogical dynamics of philosophy education across cultural contexts. By integrating archival, observational, and interview data, this study uncovers the structural and experiential dimensions of philosophical teaching. Such an approach allows empirical findings to be critically examined based on theoretical frameworks and regional education paradigms.

Discussion

The typology of the hybrid pedagogical model in philosophy teaching requires adapting the interaction of doctrinal and dialogical elements. Such interactions are built through institutional and cultural contexts. In the non-Western educational tradition, there is still very little comparative research that maps this strategic model, as emphasized by Argus-Calvo et al. (2024), pedagogical adaptation must take into account a holistic approach that includes technological advancements [58], emotional intelligence, and students’ reflective autonomy [39]. The Reform-Based Adaptive Pedagogy Model restructures heritage content through workshops and



public discussions [59] initiated by students to encourage the formation of philosophical cultural identities in post-Soviet universities [60]. Such a model would hack the boundaries of the scope of comparative analysis and pedagogical innovation.

The dominance of Western philosophical pedagogy risks marginalizing indigenous and regional approaches in philosophical reasoning. According to Milošević and Maksimović (2020), the comparative educational research opens up space for dialogue for diverse epistemologies [43]. The Integrated Historical-Dialogical Model, for example, provides an example of how doctrinal texts are taught through Socrates' dialogue [61]. This model fosters dialogical skills to build critical reflection, and pedagogical pluralism is needed; interdisciplinary and intercultural competencies are essential for philosophical literacy in the global classroom.

To bridge the lack of a pedagogical model of philosophy teaching strategies [62], Beregovaya advocates for teaching strategies through comparative experiences [62], culture, and the realities of students' lives [63]. The Polycentric Curriculum merging model brings together multi-tradition sources and intercultural debates to promote philosophical pluralism and build cross-cultural philosophical competence. According to Mucinskas et al. (2025), the community of philosophy teaching practice can improve character education and ethical critical reasoning in a hybrid pedagogical model [41]. According to Nortvedt et al, sustainable and inclusive curriculum design should reflect local values while engaging with global philosophical discourse [64]. Therefore, a comparative and experiential approach is essential to build an inclusive and philosophically rigorous pedagogical paradigm.

Table 2 reveals that Russian and post-Soviet institutions maintain a strong doctrinal focus (70 and 65%, respectively). This reflects the formative role of historical-philosophical heritage in the teaching of philosophy. Philosophy education must remain historically based, but should also be pedagogically responsive to technological developments and the dynamics of global philosophical discussions [65]. Such hybridization echoes Gadamer's hermeneutic concern for tradition and openness [66]. Historical transmission does not necessarily oppose dialogical innovation, but can enrich the learning process with dialogical innovation [23].

In a hybrid pedagogical strategy, the dynamic interaction between doctrinal focus and dialogical emphasis influences the formation of philosophical identity. In Russia and post-Soviet countries, when the focus of doctrine remained dominant, philosophical teaching emphasized canonical knowledge and structured reasoning. The practice of dialogical experimentation in the pedagogical strategy of teaching philosophy will create a gradual shift towards reflective autonomy. According to Crawford (2025), when philosophical identity is recognized as the result of core education, then the affective and existential dimensions of student formation become neglected [49]. The tension between the doctrinal approach and the

dialogical approach demands the presence of a pedagogical model that instills cognitive rigor and a critical reflective disposition.

The increasing recognition of philosophical identity does not necessarily raise a cross-disciplinary approach in philosophical pedagogy. Cross-cultural perspectives remain underrepresented in philosophical pedagogy. Stillwagon (2008) criticizes the tendency to remain within the Western epistemological framework [50]. Accordingly, it ignores the regional tradition of philosophical conception formation. Balanced integration in Southeast Asia (60% doctrinal, 60% dialogical) reflects a pragmatic blend of doctrinal and traditional teaching, resulting in a culturally responsive pedagogical model. Latin America's strong dialogical orientation (85%) and emphasis on critical pedagogy further illustrate how regional contexts foster philosophical pluralism. Such variations underscore the importance of comparative analysis in understanding pedagogical styles for forming philosophical cultural identities in diverse educational landscapes.

An interdisciplinary approach to philosophy teaching becomes essential to bridge the gap between cognitive instruction and existential engagement. According to Semião et al. (2023), a dialogical approach in inclusive and culturally aware teaching practices can foster the formation of philosophical agents and pedagogical identities of philosophy teaching [51]. The high emphasis on Western European dialogues (75%) and integrated curriculum reforms demonstrates the potential of such models to promote student-centered learning and ethical critical reasoning. Nonetheless, the fragmentation of dialogical pedagogy across disciplines will also limit its transformative potential. Integrating educational philosophy, cultural identity theory, and ethnography can provide a holistic framework for philosophical pedagogical strategies, an inclusive paradigm in the realities of students' lives, and the context of global dynamics.

Nowadays, the formative role of philosophy in education is increasingly recognized. Nonetheless, local education policies often remain tied to the structure of memorization and ideological intervention. According to Marliana et al. (2023), such systems inhibit innovation, the development of conceptual depth, and reflective autonomy [52]. The 82% increase observed in conceptual depth through structured doctrinal modules with dialogical summaries shows that philosophical pedagogical reform must go beyond institutionally dominated curriculum design. Philosophy education risks stagnation in participatory and critical model systems without a theoretical framework that links policy to pedagogical outcomes.

Socio-political and ideological tensions often complicate the application of competency-based and participatory models. Hovakimyan et al. (2021) highlight the lack of stakeholder involvement in curriculum development, resulting in a misalignment between pedagogical goals and institutional realities [24]. The 69% increase in reflective autonomy underscores the potential of decentralized and inclusive teaching strategies. According to Rui (2022), ideological interventions can strengthen authoritarian norms and undermine efforts to cultivate philosophical agents and construct philosophical cultural identities [67]. Understanding education

policy as a mediating structure between philosophy teaching and cultural formation is essential for improving inclusive pedagogy. The integration of polycentric and intercultural discourse models, which contributed to a 64% increase in critical cultural awareness, reflects the value of pluralistic traditions in shaping philosophical identities. Empirical insights must be interpreted through regional paradigms and theoretical lenses. Interdisciplinary studies that connect the philosophy of education, policy analysis, and ethnography of the classroom enable philosophy education to function as a cognitive endeavor and a process of forming an existential philosophical culture and pedagogical strategy. Policy environment and pedagogical freedom are critical to philosophical formation.

### Conclusion

This study concludes that the urgency of pedagogical pluralism is a fundamental principle in global philosophy education. By accommodating doctrinal heritage and dialogical engagement, the typological framework provides educators with culturally adaptive strategies for maintaining critical reflective autonomy and individual responsibility in philosophical pedagogy. When educational institutions navigate a diverse curricular ecosystem, the philosophical pedagogical strategy model offers intellectual consistency without sacrificing contextual relevance. These findings led to a shift in philosophical teaching, from mere content transmission to formative practices that encourage identity construction and intercultural dialogue. Dialogical strategies foster philosophical literacy through critical study and ethical reflective reasoning. Curriculum reform rooted in comparative analysis and empirical insights will be essential to fostering an inclusive learning community, professionalism, and the spirit of philosophical culture formation.

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